



# BHĀGAVATA PRADĪPIKĀ

*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

KĀRTIKA  
MONTH  
SPECIAL

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**Disapproved  
but not Disowned!**





# DISAPPROVED BUT NOT DISOWNED!

by Gauranga Darshan Das

*The intelligence that discriminates between right and wrong is great,  
but the heart that accommodates even wrongdoers and uplifts them is greater.*

What will you do when someone misbehaves? Of course, it's natural to disapprove his action. But do you tend to disown him or again continue to interact with him? That probably depends on the extent of his misbehavior and your relationship with him. It's easier to excuse people who are close to us, but not others! And it may be justified to excuse small mistakes, but not serious ones! Isn't it?

## Errors cannot be Endorsed

Generally, our natural response towards the inappropriate actions or attitudes of people is disapproval or condemnation. In fact, such disapproval shows that one is sensible. One should have the right discrimination to understand what is good and what is bad, with reference to standard social customs, moral codes, scriptural principles and ideal teachings.

When a sensible person commits an error, he regrets for it, and when others commit such errors, he disapproves of it. If a mistake is not regretted or disapproved, it could be indirectly or unconsciously understood as an acceptable behavior that eventually becomes a new standard. Therefore, when people's mood or behavior deviates from the acceptable standards, it's essential to disapprove it and take corrective actions.

Once, Indra, the lord of rains, became puffed up of his material wealth and position. The omniscient Supreme Lord Kṛṣṇa disapproved of Indra's false pride internally and wanted to teach him a lesson. So, Kṛṣṇa inspired the cowherd community to stop Indra *pūja* (the customary worship to appease Indra for the bestowal of rains) and worship the Govardhana Hill instead.







## Rectification is not Rejection

Disapproval is natural, but disowning is dreadful. Errors cannot be endorsed, but one's disapproval of wrongdoings shouldn't make one insensitive to the wrongdoer. "Hate the sin, not the sinner!" is the golden principle exemplified by great personalities.

No one is perfect in this world, thus an average human being unknowingly or even knowingly commits mistakes or sometimes become subjected to anger, pride, envy and so on. Considering this, mature leaders try to empathetically help their dependents to come out of their weaknesses, but don't disown them. Not being careful while driving on the highway is certainly wrong, but not allowing an admission for him in the hospital when he meets an accident is violence.

Doctors disapprove the bad eating habits of patients that worsen their health, but they don't deny giving them medicine. Similarly, one may not approve others' misdeeds, and be strict with them for their betterment, but one shouldn't be unkind towards their weak dependents and withdraw their shelter.

When Lord Kṛṣṇa stopped Indra puja, Indra became furious and sent devastating rains on Vṛndāvana to destroy the village. But Kṛṣṇa lifted the Govardhana Hill and protected His people. Indra's torrents of rain couldn't cause a slight torment for the people of Vṛndāvana. Indra was defeated. Although Kṛṣṇa overpowered Indra, He did it as a loving father who compassionately corrects his adamant child. Kṛṣṇa's motive was rectification, not rejection.

## Compassion and Forgiveness are the Keys

Kṛṣṇa protected Vrajavāsis from Indra's fury, but didn't punish Indra. Just by this act, Indra was completely humiliated. He went to Kṛṣṇa to apologize. Not to further embarrass Indra, Kṛṣṇa kindly granted him a private audience and heard his humble prayers. Kṛṣṇa didn't dethrone Indra as king of heaven, or disown him as a devotee. Kṛṣṇa forgave Indra and gracefully allowed him to continue his services in the universal management.

Similarly, once Brahmā became bewildered and kidnapped Kṛṣṇa's calves and cowherd boy friends in Vṛndāvana. But later he realized his mistake and apologized in front of Kṛṣṇa with deep regret and humble prayers. Kṛṣṇa forgave Brahmā and told him to continue his services.

**Mature leaders try to empathetically help their dependents to come out of their weaknesses, but don't disown them.**

Once, Jaya and Vijaya, the doorkeepers of Vaikuṇṭha stopped the four great sages called the Kumāras from entering the Lord's abode. Being obstructed, the Kumāras cursed the doorkeepers. Then Lord Viṣṇu immediately appeared on the scene and personally begged forgiveness from the Kumāras for the mistake of His servants. Viṣṇu disapproved the disrespectful act of His people, but He didn't disown them and took responsibility for their mistake.

The Supreme Lord not only forgives His own devotees when they do mistakes, but He is ready to forgive even the demons. Rāvaṇa, the king of demons, kidnapped Mother Sītā and separated Her from Lord Rāma. But Rāma was willing to forgive Rāvaṇa if he admits his mistakes and seeks shelter.





He declared this emphatically when Rāvaṇa's brother, Vibhiṣaṇa came to take shelter of Rāma.

The devotees, who are the bona fide representatives of the Lord's compassion and forgiving attitude, also adopt this mood of the Lord in their efforts to bring people towards Him. One who has a big heart to forgive others is very dear to the Lord.

*kṣamayā rocate lakṣmīr  
brāhmī saurī yathā prabhā  
kṣamiṇām āśu bhagavāṁs  
tuṣyate harir īśvaraḥ*

“The duty of a *brāhmaṇa* is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.” (SB 9.15.40)

Lord Śiva, the foremost Vaiṣṇava, punished Dakṣa for his arrogance, but when Lord Brahmā requested him, Śiva revived Dakṣa's life. Śiva told Brahmā that his punishment was like that of a kind father who corrects his misbehaving child. That is the extent of the compassion and forgiveness of great souls.

**Strictness might lead to eliminating a wrongdoer, but kindness leads to accommodating him in some way. A mature leader needs a balance of both.**

## Our Hope: God Never Disowns Us

A child may play in dust and become dirty, but the mother will pick him up, hug him and clean him. That's her love. Similarly, even if a living entity or a devotee is distracted or deviated at times, the Supreme Lord Kṛṣṇa never disowns him, but lovingly helps him to come out of the situation and reinstates him in his position. Kṛṣṇa says in the Bhagavad-gīta:

*api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ*

“Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.” (BG 9.30)



An ordinary person might break relationship with others just because they act against his will. But God never breaks His relationship with the living entities although they act against His will millions of times. Even if the conditioned soul commits such abominable activities and becomes an insect, or a hog or a worm in the stool also, Lord Kṛṣṇa is willing to stay right in his heart as Paramātmā or Supersoul. That is His unlimited kindness due to which He can never disown us. And that kindness of Kṛṣṇa is our hope. However, one shouldn't take undue advantage of Kṛṣṇa's compassion and purposefully perform wrong deeds.

Although Kṛṣṇa is sensible to the situation of the conditioned soul and patiently waits for the living entity to gradually develop his innate love of God. He doesn't disown him and leave him to suffer in this material world. He inspires him to come back to the spiritual world, for it is the ultimate way of attaining eternal spiritual happiness. He descends into this world in various incarnations, He sends His representatives, the spiritual teachers and He makes Holy Scriptures available – all to educate and inspire the conditioned soul to come back to Him for a life of eternal happiness.

Strictness leads to eliminating a wrongdoer, but kindness leads to accommodating him in some way. A mature leader needs a balance of both. So, taking inspiration from Kṛṣṇa, let us not *disown* people for their wrong deeds, although we may *disapprove* of them.







## VERSE OF THE MONTH

**HARI-  
DĀSA-  
VARYA**

**hantāyam adrīr abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ  
mānam tanoti saha-go-gaṇayos tayor yat  
pānīya-sūyavasa-kandara-kandamūlaiḥ**

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. (10.21.18)



**BHĀGAVATA  
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*Bask in the Illumination of the Bhāgavatam*

One may enjoy the senses for many thousands of years, but unless one purifies the senses, one cannot be happy. (SB 9.8.51 P)





# BHĀGAVATA PRAVĀHA

The Flow of Śrīmad-Bhāgavatam



## THE BATTLE BETWEEN LORD VARĀHA & HIRANYĀKṢA

[Śrīmad-Bhāgavatam,  
Canto 3 Chapters 19-22]

by Vijay Krishna Kumar Das

*Maitreya describes the terrific fight that took place between Lord Varāha and Hiranyākṣa and the subsequent deliverance of the demon (3.19). Then being enquired by Vidura, Maitreya partially narrates the creation pastimes, leading to the discussion of the history of Svayambhuva Manu and his lineage. (3.20-21). The narration starts with Manu handing over the hand of his daughter in marriage to Kardama Muni (3.22).*

### A terrible fight

Proud Hiranyākṣa neglected Varuna's warnings and learning about the whereabouts of Lord from Nārada Muni, he quickly entered into the Garbodhaka ocean. There, he saw the Lord in the form of a boar, bearing the earth on His tusks. He criticized the Lord with various ill-names. He addressed Him as an animal, resident of the forest, lowest of demigods and so on. The Lord was pained by the shaft like abusive words of the demon. But seeing that the earth was frightened, He bore the pain and rose out of the water. The Lord challenged the demon – Give up all your foolish talk and fight with Me. The demon became angry like a cobra and sprang upon the Lord and attacked with his mace. A fierce battle commenced. They struck each other with their huge maces. It appeared as if two forceful bulls were fighting for the sake of a cow. Both had injuries on their bodies from the blows of pointed maces.

### Hiranyākṣa Killed

Seeing the unprecedented power of Hiranyākṣa, Brahmā addressed the Lord, "This demon is an offender. My dear Lord, there is no need to play with this serpentine and wicked demon. Before his power increases with the fast approaching evening, kill him and establish the worlds in peace." Hearing the prayers of Brahmā, which were free from all sinful

purposes and were like nectar, the Lord laughed and accepted his prayer with love. Hiranyākṣa invoked various weapons and attacked the Lord, who easily counteracted them. Then the demon employed many illusions and created fierce winds, naked demonesses armed with tridents, ruffian Yakṣas and Rākṣasas shouting violent slogans. The Lord invoked His cakra and destroyed all the illusions. At that time, a shudder ran through the heart of Diti. Blood started to flow from her breasts. Frustrated Hiranyākṣa started to strike the Lord's chest with his hard fist, but the Lord slapped him in the root of the ear. The demon fell down dead like an uprooted tree. Thus accomplishing the mission of the demigods, the Lord returned to His own abode being praised by them.

### Vidura's Enquiries

Vidura was delighted to hear the pastimes of Varāhadeva. He enquired from Maitreya that how did Brahmā and his prajāpati sons create further progeny. In response, Maitreya summarizes the primary and secondary creation (which was already previously described in detail), in order to relate the lineage of Svāyambhuva Manu..



BHĀGAVATA  
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Bask in the Illumination of the Bhāgavatam

By serving the servant of God, one can please God more than by directly serving the Lord.(SB 1.2.16 P)





### Kardama Pleases the Lord

Vidura enquired about the two sons (Priyavrata and Uttānapāda) and three daughters (Ākūti and Prasūti and Devahūti) of Svāyambhuva Manu. Maitreya first describes the descendants of Devahūti and Kardama.

Kardama undertook great austerities for ten thousand years, on the command of Brahmā. He worshipped the Lord with a desire for a suitable wife, who could help him to create progeny. Being pleased by Kardama's penance, the Supreme Lord appeared before him and showed His form to him. Kardama became very joyful. With natural love for the Lord, he offered obeisances and with folded hands offered his heartfelt prayers.

### Lord Fulfils Kardama's Desire

The desires of those who serve the Supreme Lord in devotion, are never frustrated. The Lord spoke to Kardama, "I have already arranged for that for which you have worshipped Me. Svāyambhuva Manu will come here with his queen Śatarūpā, to see you. He has a grown-up, marriageable, beautiful and qualified daughter (Devahūti). Her parents will deliver her to you, as she is exactly suitable for you. She will bring forth nine daughters from you and through them the sages will duly beget children. Showing compassion to all as a householder and then giving fearlessness to all as a *sannyāsi*, you will perceive the universes in Me and Myself in you. Also I shall manifest My own plenary portion (Kapiladeva) through Devahūti, along with your nine daughters and I shall instruct her in the system of philosophy."

### Kardama Receives Manu

The Lord departed from Bindu-sarovar and Kardama stayed on its bank, waiting for the arrival of Manu. Manu along with his wife and daughter arrived at his hermitage. Entering the āśrama, Manu saw Kardama having just propitiated the sacred fire by pouring oblations. Kardama Muni received Manu with due honour and extolled the glories of the king by saying that the king embodies the protecting energy of Lord Hari. Kardama then inquired about the purpose for the king's arrival and promised to carry it out without any reservations.

### Manu Offers Devahūti to Kardama

Feeling modest, Manu in return glorified Kardama. He said, "For the protection of Vedas, Brahmā created *Brāhmaṇas* and for the protection of the *Brāhmaṇas*, the Lord has created us, the *Kṣatriyas*. By great fortune have I attained your auspicious and rare association. Please listen to my prayer and accept my daughter Devahūti as your wife. She belongs to a great family. In terms of age, character and qualities she will be a suitable match to you. She fixed her mind upon you, when she heard about you from Nārada Muni. You have decided to get married, so please accept her."

### Kardama Accepts But With a Condition

Kardama replied, "What wise man would not accept her, the very ornament of womanhood, the daughter of Manu and sister of Uttānapāda? She is unseen by those who do not worship Lakṣmī, yet she has come of her own accord to seek my hand. But I have a condition. I will stay with her only till she produces an offspring, after that I shall accept the life of devotional service accepted by the most perfect human beings." Speaking thus, Kardama became silent and smiled thinking of Kṛṣṇa. His face captured the mind of Devahūti. Understanding the desire of Śatarūpā and Devahūti, Manu gladly offered his daughter to Kardama. Manu and Śatarūpā returned to their capital after conducting the marriage of Kardama and Devahūti.

### Glorious Rule Of Manu

Manu enjoyed with his wife and subjects without conflicting the religion. Everyday, early in the morning he heard *kṛṣṇa-katha*. Although absorbed in material happiness, he being a saintly king, was not degraded. Being absorbed in hearing, contemplating, writing and chanting about the Lord's pastimes, his long life, consisting of a *manvantara* era, did not go in vain. How can miseries pertaining to the body, the mind, nature, and other men and living creatures, bind a person who has taken shelter of the Lord?

*To be Continued...*





**Question:** Where is the reference in the śāstras which shows that a person is identified to be of a particular varṇa based on one's exhibited qualities and not on one's birth?

**Answer:** *yasya yal lakṣaṇam proktaṁ puṁso varṇābhivyañjakam yad anyatrāpi dṛśyeta tat tenaiva vinirdīśet* (SB 7.11.35)

If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

As stated in Bhagavad-gītā (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*. Thus the four divisions of society—brāhmaṇa, kṣatriya, vaiśya and śūdra—are to be ascertained according to qualities and activities. If one was born in a brāhmaṇa family and has acquired the brahminical qualifications, he is to be accepted as a brāhmaṇa; otherwise, he should be considered a brahma-bandhu. Similarly, if a śūdra acquires the qualities of a brāhmaṇa, although he was born in a śūdra family, he is not a śūdra; because he has developed the qualities of a brāhmaṇa, he should be accepted as a brāhmaṇa.

In designating a person a brāhmaṇa, kṣatriya, vaiśya or śūdra, birth is not the essential symptom. This understanding is very important. In the above verse, Nārada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a brāhmaṇa, regardless of where he was born, should be accepted as a brāhmaṇa. Similarly, if one has developed the qualities of a śūdra or a caṇḍāla, regardless of where he was born, he should be accepted in terms of those symptoms.

# PARI PRAŚNA

**Question:** What are the five forbidden types of adharmā?

**Answer:** The knower of dharma should avoid five forbidden types of adharmā known as *vidharma*, *para-dharma*, *ābhāsa-dharma*, *upamā-dharma* and *chala-dharma*. (SB 7.15.12)

*Vidharma* means to perform acts which destroy *dharma*.

Eg: To support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same.

*Para-dharma* means to perform another person's duties.

*Ābhāsa* is creating some form of worship by one's imagination.

*Upadharma* means advertising oneself as a follower of *dharma*, while actually rejecting the Vedas. It refers to pretenders who actually reject the Vedas (*pākhaṇḍaḥ*), who dress up with matted locks and ashes and announce themselves as upholders of *dharma*.

*Chala-dharma* means interpreting the words of the scripture incorrectly. For instance the phrase "One should feed at least ten *brāhmaṇas*" can be interpreted to mean "One should feed less than ten *brāhmaṇas*." Also misinterpretation of Bhagavad-gītā is *chala-dharma*.

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

## QUIZ CORNER

Suggest an  
ATTRACTIVE CAPTION  
for this image



Mail your caption to [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) with "November Quiz Corner" in the subject. The best caption(s) along with the your name will be published in the next issue.



Best captions for the last month's image:

**Harinam, giving the highest in easiest way**  
(By Akshata padaya)

**Prem Sankirtan**  
(By Beenoo Yadav)



**BHĀGAVATA  
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Bask in the Illumination of the Bhāgavatam

Pure devotional service is so spiritually relishable that a devotee becomes automatically uninterested in material enjoyment. (SB 1.5.19 P)





Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting. (SB 10.46.41)



As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone's heart. (SB 6.3.16)



A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. (SB 8.12.47 P)

## ANALOGY ARENA

For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere. (SB 7.15.17).



Great personalities of power and opulence never become proud, and the example is given that a tree which is full of fruits and flowers does not stand erect in pride but instead bends downwards to show submissiveness. (SB 4.21.5 P)



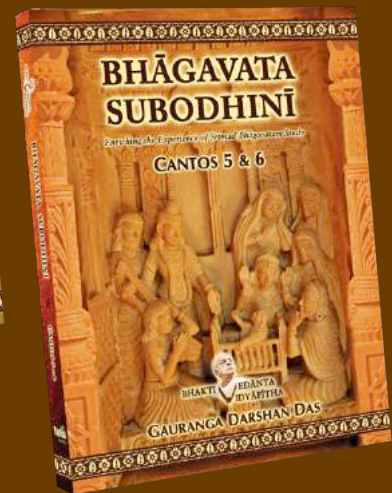
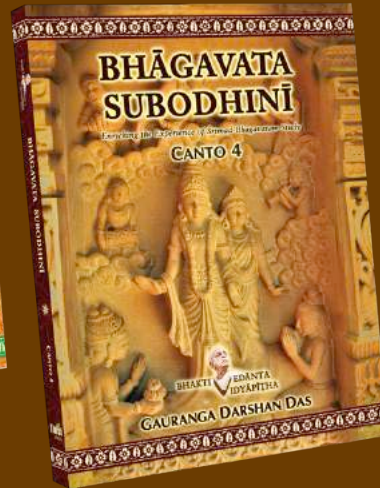
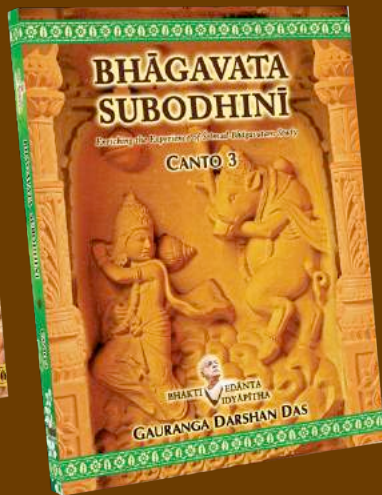
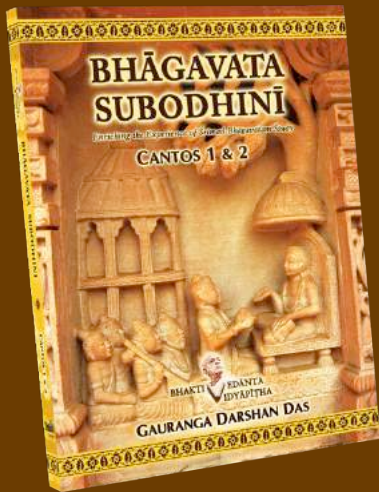
As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmachārīs, gr̥hasthas, vānaprasthas and sannyāsīs (SB 9.10.50 P)







# BHĀGAVATA SUBODHINĪ



*A Systematic Study Guide for  
Śrīmad-Bhāgavatam*

**Bhaktivedanta  
Vidyapitha  
Sloka Recitations**

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## NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahma-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1

**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

**1.1.1 V:** From Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on SB 1.1.1.

## PUBLISHED BY

**Bhaktivedānta Vidyāpīṭha Research Center, ISKCON Govardhan Eco Village (GEV), Galtare, Hamrapur (P.O.), Wada (Taluka), Palghar (District), Maharashtra, India, 421303.**

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The crucial test of hearing Śrīmad-Bhāgavatam is that one should get positive enlightenment by such an act. (SB 2.4.5 P)